

world must always look back; and the evidence of prophecy is constantly growing, from the number and nature of the unfulfilled prophecies in both the Old and New Testament. Some have said that the increase of evidence from prophecies is intended to compensate for the decreasing evidence of miracles, but is the evidence of miracles decreasing, may we not be as certain that the miracles were wrought as those who saw them, the same as we may be as certain that Jerusalem was besieged and taken as those who saw it? The evidence of prophecy being conclusive as it is, is peculiarly adapted to some minds, but we must not think that the prophecies were for evidence alone. They seem to enter necessarily into the system, and not only as a part of the evidence, but as a part of the system itself. These prophecies seem to be as landmarks of the country thru which the Christian church must pass. Some of them are rather obscure, we will admit, and some objection has been raised on that point, but as Hopkins says: "It is thru this very obscurity, in the exact degree in which it exists, that many of these prophecies furnish the highest possible evidence of their genuineness." It was for a wise purpose that the prophecies were just clouded enough that the events could not be known before the fulfillment, and just clear enough that they would be known without mistake afterward. In that way individuals would not by human means try to hasten the fulfillment, or as Julian did try to prevent it. How eagerly this objection would have been seized on may be seen from the fact that Bolingbroke says, even now, that Christ did bring on his own death wilfully, that his disciples might boast that the prophecies were fulfilled in him. But when prophecy, while it spans, as with a luminous arch, the whole canopy of time, and reveals some events with perfect distinctness, yet so far shrouds others as to show only their general form, while it so far reveals them that they can not be mistaken when they stand in the light of actual fulfillment, then we see the certain signature of a divine hand; we have the very best evidence that the prophecy is from God.

Much has been said of the connection between the Old and New Testaments. To some it has seemed that the O. T. was only a dead weight, and that Christianity would move on triumphantly if it were once fairly cut loose from this. But we must remember that the Savior said of the old books that "they are they which testify of me." Christ claimed that many of the old prophecies had been fulfilled and in connection he and his apostles uttered prophecies which have been fulfilled since his time, and which are in the process of fulfillment now. That Christ admitted the fulfillment of many prophecies concerning himself is demonstrated by his own language. In John, fifth chapter, Christ says, "Search the scriptures, for they are they which testify of me," and "For had ye believed Moses, ye would have believed me, for he wrote of me." In Matthew 26: 24,

he says, "The Son of man goeth, as it is written of him." And in Mark, "It is written of the Son of man that he must suffer many things." Again he says in Luke, "All things written by the prophets concerning the Son of man shall be accomplished." And in the 24th chapter, "Then he said unto them, O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." And it was when he thus opened to them the Scriptures, that their hearts burned within them. Again, he said, "All things must be fulfilled which were written in the law of Moses, and the prophets, and the Psalms, concerning me." Then opened he their understanding, that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead."

Could Christ have claimed that he was the subject of prophecy, not only in one portion of Scripture, but in all the Scriptures, more plainly than he did claim it? It is obvious, from the narrative, that the effect was scarcely greater of seeing him alive, than was that produced by his opening to them the Scriptures. But what is the testimony of the apostles? The 17th chapter of Acts says, "Paul went in unto the Jews, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead." And the noble Bereans "searched the Scriptures daily, whether those things were so." Again, in Acts 28: 23, Paul "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets." And Paul declared before Agrippa, that he said none other things than those which the prophets and Moses did say should come. In his first discourse to the Gentiles, Peter said, "To him give all the prophets witness." And again he says, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." And in his first epistle he says, "The prophets have enquired and searched diligently, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." It seems clear from the teachings of Christ and his apostles that they believed the O. T. Scriptures were fulfilled in Christ, and in their endeavors to convert the Jews they attempted to convince them of this fact. From the knowledge we possess of Christ can we come to any certain conclusion concerning this claim? It seems to me that we can. The first intimation we have of a Messiah was in the promise that the seed of the woman should bruise the head of the serpent. Gen. 3: 15. In Hebrews 2: 14, it is said, he became a partak-

er of flesh and blood that "thru death he might destroy him that had the power of death, that is, the devil." The next general intimation was given to Abraham. "And in thy seed shall all the nations of the earth be blessed." Gen. 22: 18. And Paul says, "Now, to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." This Messiah was to be of the tribe of Judah. God says, "The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Paul says, "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Isaiah says, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious." Jeremiah says, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment; and this is his name whereby he shall be called, The Lord our Righteousness." Paul says, "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1: 3.

The prophet Micah designated the birthplace of Christ in Bethlehem of Judah, and Matthew says, "When Jesus was born in Bethlehem of Judea."

The time of the birth of the Messiah was designated by Haggai, and Jewish writers and other historians tell us that there was a general expectation that an extraordinary person would arise in Judea about that time. And so certain were the Jews, that the temple could not be destroyed until after the coming of the Messiah, that they refused all terms from its destroyer—Titus, and fought with desperation until the last. Malachi says, "Behold, I will send my messenger and he shall prepare the way before me." Matthew says, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, 'Repent ye, for the kingdom of heaven is at hand.'"

Concerning the miracles the Messiah was to work, Isaiah says, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as the hart, and the tongue of the dumb sing." How truly this was fulfilled we all know.

The exact manner of Christ's public entrance into Jerusalem as recorded in Matthew 21, was foretold by Zechariah. Isaiah says, "He hath no form nor comeliness; . . . He is despised and rejected of men; . . . and we hid as it were our faces from him." And John says, "He came unto his own, and his own received him not."

Concerning the scourging and mocking of Jesus. Isaiah says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Matthew says, "And when